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Book Reviews.

Introduction au Nouveau Testament. Par F. GODET, Docteur en Théologie Introduction particulière. I. Les Epîtres de Saint Paul. Neuchatel: Attinger Frères, 1893. Pp. xv, 737. Price 12 francs.

Introduction to the New Testament: By F. Godet, D.D., Professor in the Faculty of the Independent Church of Neuchatel. Particular Introduction. I. The Epistles of St. Paul. Translated from the French by William Affleck, B.D. Edinburgh: T. and T. Clark, 1894. Imported by Charles Scribner's Sons. Chicago: A. C. McClurg & Co. Pp. xiii, 621. Price \$4.50.

This new contribution of Professor Godet to Isagogics is constructed upon an ample plan. In the chapter entitled "Preliminaries," Professor Godet discusses briefly, but instructively the nature of the science now commonly called Introduction to the New Testament. With Baur and Weiss, though on somewhat different grounds from those which Weiss urges, he rejects the view of Reuss which giving it a purely narrative character, makes it merely a chapter of ecclesiastical history; he maintains on the contrary that the science is critical rather than purely historical, the impulse that gives rise to it being not merely the desire to write a literary history of early Christianity, but to determine whether the church is justified in accepting the books of the New Testament as authoritative. On the other side he regards Baur's view as too inclusive, holding that introduction as a critical science (Weiss's word *historico-critical*), is incompetent to decide the question of canonicity or authority, but can only answer those of origin and apostolicity, and must leave to another science the accomplishment of the remainder of the task demanded by the desire that gives it birth. This definition applies, however, only to Special Introduction as it is called, *i. e.* introduction to the several books. Introduction in the larger sense includes also history of the formation of the Canon, and history of its fortunes, and in particular of its text.

Equally interesting in their way are the discussion of the function of critical science in the life of the church, and the sketch of critical work accomplished down to the present day. The former especially tempts the reviewer to discussion, but limited space forbids.

The present volume belongs, as its title indicates, to special introduction and confines itself to the Pauline Epistles. To its discussion of the several letters in their supposed historical order it prefixes, as is necessary, a chapter on the life of the apostle until the writing of the first epistles. The author

employs for this purpose the testimony not only of the Pauline letters (Rom., 1 and 2 Cor., Gal., Phil., 1 Tim.) but also of Acts. The historical character of the latter he defends at every point, even to the extent, for example, of resolving the seeming contradiction between 9 : 7 and 22 : 9 by a distinction in meaning between ἀκούειν τῆς φωνῆς and ἀκούειν τὴν φωνήν. He maintains on the basis of the epistles (with which Acts of course agrees) that the appearance of Jesus to Saul in connection with his conversion was real and in the first instance objective; the revelation of Jesus in him was the sequel to the objective appearance. He holds that in these initial experiences of his Christian life the essential features of Paul's gospel and mission were already made clear to him. Godet thus takes as against Sabatier and others, the same view with respect to the development, or rather non-development, of Paul's theology which Professor Bruce maintains in his recent volume on the Pauline conception of Christianity.

Coming to the epistles, Godet accepts as genuine writings of the apostle all those attributed to him in the New Testament, and places them in the four commonly recognized groups. His treatment is, however, much more than a defense of their genuineness. He discusses in case of the epistles to the churches the founding of the church, the contents of the epistle, the circumstances of its composition, and finally its authorship. A somewhat full history of the criticism of the epistle is given under the discussion of its authorship, including even the latest phases of criticism, represented by Loman and Steck; naturally Godet pays special attention to the latter.

The Galatian churches Godet finds in North Galatia (he had not read Ramsay, or any of the literature called forth by his book) and places the writing of the letter at Ephesus, at the beginning of the year.

He holds that Paul wrote four letters to the Corinthians, one of these preceding our 1 Corinthians and another falling between our 1 Corinthians and our 2 Corinthians; the second visit to Corinth implied in 1 Cor. 13 : 1, he places between 1 and 2 Corinthians. He defends the integrity and unity of the epistle to the Romans. Colossians and Ephesians he dates from the first Roman imprisonment, and regards the latter as a circular letter to churches of Asia, not including Ephesus. Philippians is also, of course, from the first Roman imprisonment, but later than Colossians and Ephesians. The apostle was released from the imprisonment recorded in the last chapter of Acts, and in the interval between that release and his death, which occurred at latest in 67 (the year, according to Godet, of Nero's death!), visited Greece and Asia Minor again, probably also Spain, and wrote the letter to Timothy and Titus.

The book is thoroughly readable, not to say entertaining. It looks at its problems for the most part in the large, and while it considers at length the opinions of various writers and the arguments on all sides, it does not weary the reader with details of statistical arguments or strain his attention by a closely woven texture of reasoning, the premises for which are in passages

not quoted but only referred to in figures. Its defect, if it has one, is a certain generality of treatment which leaves the reader with the vague impression of not having grappled hand and hand with his problems. To one who wishes a somewhat ample, but not too minute treatment of the critical and historical questions connected with the Pauline epistles from a writer who knows well what has been said on all sides, is able to deal fairly with all, and yet has no aversion to a thoroughly conservative conclusion, the book may be heartily commended. The student who wishes to do more exhaustive and more purely scientific work will find the book useful, but of course not in itself adequate to his purpose, as perhaps, indeed no single book can be.

The English translation by Mr. Affleck is in the main clear and smooth, yet there are occasional infelicities and obscurities. On p. 228, the translation of Gal. 4 : 16, "because I tell you the truth," following the English version, obscures Godet's meaning. Godet's French should doubtless be read, as the Greek may also be properly rendered, "by telling you the truth." On p. 559, end of the second paragraph, the parenthesis should undoubtedly read, "in order that I may set out myself." On p. 584, line 20, "How precious were not some sure and devoted women for these various tasks," is certainly not idiomatic English. A curious blunder frequently repeated is the retention of the name of the well-known Berlin Professor von Soden in the French form which Godet gave it, *De Soden*. We should be interested to know whether our English friends consider it elegant to write *Is not it understood?* instead of *Is it not understood?* This seems to be a favorite form of expression with Mr. Affleck.

The name of the publishers of the translation guarantees that the mechanical execution of the book is excellent. The proof reading, however, is not quite perfect. Page 182 line 29, *read* fully; page 197, line 19, *read* ἀπὸ; line 30, *read* ἐμοί; page 378, line 20, *read* Tholuck; page 534, line 22, *read* Gebhardt; page 546, line 6, *read* regard; page 547, line 17, *read* these.

E. D. B.

The Incarnation and Common Life. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. Pp. xii.+428. Macmillan & Co., London and New York, 1893. \$2.50.

In this volume of twenty sermons Bishop Westcott discusses with characteristic frankness and scholarly spirit the relations of Christian doctrine and life to some of the present problems of society. The practical character of these sermons will be seen in some of their titles: Social Obligations of the National Church; the Incarnation a Revelation of Human Duties; the Family; Socialism; Educational Value of Coöperation. The general position of the author may be seen in these words from the second sermon mentioned above: "The incarnation of the Word of God becomes to us, as we meditate upon the fact, a growing revelation of duties personal, social, national. . . . It hallows labor and our scene of labor. . . . The first word which the Lord